

THE
MORAL ALMANAC,
FOR THE YEAR
1842:

BEING SECOND AFTER BISSEXTILE, OR LEAP YEAR.



Calculated for the Latitude and Meridian of Pennsylvania, &c.



PHILADELPHIA:

PUBLISHED BY THE TRACT ASSOCIATION OF FRIENDS,
AND TO BE HAD AT THEIR DEPOSITORY,
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J. RAKESTRAW, PRINTER.

NOTES TO THE READER.

1. The calculations of this Almanac are made to mean solar time chiefly—excepting the sun's declination, and rising and setting of the sun—which are calculated to apparent time, to which add the equation, when the clock is fast, and subtract when slow, for mean or clock time.

2. The sun's declination is given for every noon.

3. The rising, setting, or southing of a star, may be carried several days backward, by adding, or forward, by subtracting, four minutes per day.

ASTRONOMICAL CHARACTERS EXPLAINED.

● New Moon.	○ Full Moon.	♈ Aries.	♉ Taurus.
☾ First ☾ Quarter, or Moon		♊ Gemini.	♋ Cancer.
☾ Last ☾ in general.		♌ Leo.	♍ Virgo.
♊ Moon's Ascending Node.		♎ Libra.	♏ Scorpio.
☉ Sun.	♄ Saturn.	♐ Sagittarius.	♑ Capricornus.
♃ Jupiter.	♂ Mars.	♒ Aquarius.	♐ Pisces.
♀ Venus.	☿ Mercury.	♊ Conjunction.	♋ Opposition.
♁ Georgian, or Herschell.		♌ Trine.	♍ Quartile. * Sextile.

Planets in "Conjunction," are close in the same sign,
And when they are four signs apart they form the aspect "Trine;"
The "Quartile" is three signs apart—the "Sextile" is but two,
But when six signs asunder placed, 'tis "Opposition" true.

COMMON NOTES, FOR 1842.

Dominical Letter, - - B	Lunar Cycle, - - - 19
Solar Cycle, - - - 3	Epact, - - - 18

ECLIPSES IN THE YEAR 1842.

There will be five eclipses this year, three of the Sun, and two of the Moon.

1st. Of the Sun, on the 11th of the First month, at 11 h. 11 m. forenoon; invisible at Philadelphia. This eclipse will be visible only at the Cape of Good Hope. Duration nearly two hours, on the sun's southern limb.

2nd. Of the Moon, on the 26th of the First month, at 12 h. 45 m. afternoon; invisible at Philadelphia.

3d. Of the Sun, on the 8th of the Seventh month, at 1 h. 57 m. morning—invisible at Philadelphia.

4th. Of the Moon, on the 22nd of the Seventh month, at 5 h. 53 m. morning—invisible at Philadelphia.

5th. Of the Sun, on the 31st of the Twelfth month, at 1 h. 58 m. afternoon—invisible at Philadelphia.

*Times of holding the YEARLY MEETINGS OF FRIENDS
on the Continent of America.*

The Yearly Meeting for Pennsylvania, New Jersey, Delaware, and the eastern parts of Maryland, is held at PHILADELPHIA, the third Second-day in the Fourth month.

The Yearly Meeting for the state of New York, and parts adjacent, is held in NEW YORK, on the Second-day after the fourth First-day in the Fifth month.

The Yearly Meeting of Rhode Island, for New England, begins with the meeting of Ministers and elders at NEWPORT, on the Seventh-day following the second Sixth-day in the Sixth month. The meeting of discipline convenes the following Second-day.

Baltimore Yearly Meeting, which takes in the Western Shore of Maryland, and part of Virginia and Pennsylvania, is held at BALTIMORE, the last Second-day in the Tenth month.

Ohio Yearly Meeting, which takes in the western parts of Pennsylvania, is held at MOUNT-PLEASANT, on the Second-day following the first First-day in the Ninth month.

The Yearly Meeting for Virginia, is held alternately at SUMMERTON and CEDAR CREEK, the Second-day after the third Seventh-day in the Fifth month: at Summerton the present year, (1842.)

The Yearly Meeting for North and South Carolina, and Tennessee, is held at NEW GARDEN, the Second-day after the first First-day in the Eleventh month.

Indiana Yearly Meeting is held at WHITE WATER, the Fifth-day preceding the first First-day in the Tenth month.



The Yearly Meeting of London, is held on the Fourth-day following the third First-day in the Fifth month.

Dublin Yearly Meeting, is held on the Second-day following the last First-day in the Fourth month.



*Times of holding the QUARTERLY MEETINGS OF FRIENDS
of Philadelphia Yearly Meeting.*

Philadelphia Quarterly Meeting is held at the meeting-house on Mulberry Street, Philadelphia, on the 1st Second-day in the 2nd, 5th, 8th, and 11th months, at 10 o'clock.

Abington Quarterly Meeting is held at Germantown, on the Fifth-day following the 1st Second-day in the 2nd, 5th, 8th, and 11th months, at 10 o'clock.

Bucks Quarterly Meeting is held the last Fifth-day in the 5th and 11th months, at Falsington; and the last Fifth-day in the 2nd and 8th months, at Buckingham.

Concord Quarterly Meeting is held at Concord, on Third-day following the 3d Second-day in the 2nd, 5th, 8th, and 11th months, at 11, A. M.

Caln Quarterly Meeting is held at East Caln, 3 miles west of Downingtown, on the Sixth-day following the 2nd Second-day in the 2nd, 5th, 8th, and 11th months, at 11, A. M.

Western Quarterly Meeting is held at London Grove, old house, on Sixth-day after the 3d Second-day in the 2nd, 5th, 8th, and 11th months, at 11, A. M.

Burlington Quarterly Meeting is held at Burlington, on the Third-day after the last Second-day in the 2nd, 5th, 8th, and 11th months, at 10, A. M.

Haddonfield Quarterly Meeting is held at Haddonfield, on Fifth-day following the 2nd Second-day in the 3d—at Evesham, in the 6th—at Upper Evesham, in the 9th—and at Chester, in the 12th month, at 10 o'clock.

Salem Quarterly Meeting is held on the Fifth-day following the 2nd Second-day in the 2nd, 5th, 8th, and 11th months—at Salem in the 5th and 11th months—at Woodbury in the 2nd and 8th months; at 10 o'clock, in the 5th and 8th months; at 11 o'clock, in the 2nd and 11th months.

Shrewsbury and Rahway Quarterly Meeting is held the Fifth-day after the 2nd First-day in the 2nd, 5th, 8th, and 11th months—at Plainfield, in the 2nd and 8th, and at Shrewsbury in the 5th and 11th months—all at 11, A. M., except that at Plainfield, in the 8th month, which is at 10, A. M.

Is War honourable and glorious ?

What is the chief business of war ? It is to destroy human life ; to mangle the limbs ; to gash and hew the body ; to plunge the sword into the heart of a fellow-creature ; to strew the earth with bleeding frames, and to trample them under foot with horses' hoofs. It is to batter down and burn cities ; to turn fruitful fields into deserts ; to level the cottage of the peasant, and the magnificent abode of opulence ; to scourge nations with famine ; to multiply widows and orphans. Are these honourable deeds ? Were we called to name exploits worthy of demons, would we not naturally select such as these ? We have thought that it was honourable to heal, to save, to mitigate pain, to snatch the sick and sinking from the jaws of death. We have placed among the benefactors of the human race, the discoverers of arts which alleviate human sufferings, which prolong, comfort, adorn, and cheer human life ; and if these arts be honourable, where is the glory of multiplying and aggravating tortures and death.

MOON'S PHASES.

D.					H.					M.				
Last	☾	3	5	5 Aft.	First	☽	19	2	56 Aft.					
New	●	11	11	11 Morn.	Full	○	26	1	17 Aft.					
D. M.	D. W.	Remarks.			Sun rises	Sun sets	☾ sl.	Sun's decl.	☽'s pla.	☽ rises.	☽ south.	High water		
					h. m.	h. m.	m. south.	s. d.	s. d.	h. m.	h. m.	Phila.		
1	7	♀ sets 3 40			7 20	4 40	3 23	1	☾ 9	10 22	3 48	4 46		
2	B	♂ aphelion.			7 19	4 41	4 22	56	23	11 30	4 37	5 32		
3	2				7 19	4 41	4 22	50	☾ 7	morn.	5 25	6 15		
4	3	♂ sets 4 11			7 18	4 42	5 22	44	21	1 3	6 13	7 3		
5	4	Sirius south 11 32			7 18	4 42	5 22	37	☾ 4	2 7	7 2	7 49		
6	5				7 17	4 43	6 22	31	17	3 11	7 52	8 58		
7	6	☾ sets 3 51			7 17	4 43	6 22	23	30	4 9	8 44	10 22		
8	7	♀ ☐ ☉			7 16	4 44	7 22	15	↑ 12	5 3	9 37	11 44		
9	B	Atair sets 6 32			7 16	4 44	7 22	7	24	5 56	10 30	morn.		
10	2	☾ ☐ ☾			7 15	4 45	7 21	58	☾ 13	6 44	11 20	1 30		
11	3	☉ eclipsed, invis.			7 14	4 46	7 21	49	25	sets.	12 10	2 7		
12	4				7 14	4 46	8 21	40	☾ 6	5 55	12 57	2 45		
13	5	☾ in apogee.			7 14	4 46	8 21	30	18	6 59	1 42	3 17		
14	6	Arcturus rises 11 20			7 13	4 47	9 21	19	☾ 0	7 50	2 23	3 50		
15	7	♂ ☐ ☾			7 12	4 48	9 21	8	12	8 46	3 3	4 21		
16	B	☾ ☐ ☾			7 11	4 49	9 20	56	24	9 42	3 42	4 53		
17	2	♂ sup. ☐ ☉			7 10	4 50	10 20	45	☾ 6	10 31	4 22	5 13		
18	3	♂ sets 3 23			7 9	4 51	10 20	33	18	11 29	5 4	5 24		
19	4				7 9	4 51	11 20	20	☾ 1	morn.	5 49	5 59		
20	5	☉ enters ☾			7 8	4 52	11 20	8	14	0 52	6 56	6 37		
21	6	☾'s south 7 24			7 8	4 52	11 19	54	27	1 48	7 47	7 17		
22	7	Arcturus rises 10 40			7 7	4 53	11 19	41	☾ 12	2 57	8 36	8 20		
23	B	♂'s gr. Heli. lat. so.			7 7	4 53	12 19	27	25	3 52	9 27	9 44		
24	2	♀ sets 4 07			7 6	4 54	12 19	13	☾ 10	4 38	10 18	11 11		
25	3	☾ ☐ ☾			7 5	4 55	12 18	57	25	5 40	11 19	ev. 21		
26	4	☾ eclipsed, invisible.			7 4	4 56	12 18	42	☾ 10	rises.	morn.	1 19		
27	5	☾ in perigee.			7 3	4 57	13 18	27	25	5 53	12 39	2 13		
28	6	Regulus rises 6 50			7 2	4 58	13 18	11	☾ 10	7 11	1 36	2 59		
29	7	Orion south 8 56			7 0	5 0	13 17	55	25	8 34	2 37	3 42		
30	B	☾ ☐ ♀			6 59	5 1	13 17	39	☾ 9	9 34	3 17	4 25		
31	2	Sirius south 9 46			6 58	5 2	14 17	23	3	10 44	4 7	5 5		

Many possess much and enjoy but little; many have much and use but little; others use much, and but little well. I shall not so much endeavour to have much wherewithal to do, as to do much with that little I have. I could wish I had more to use well, but more wish well to use that I have. If he were so blamed that employed not one talent well, what would become of me, if I had ten and abused them.

He that runs hastily in a way he knows not, may come speedily to a home he loves not.

MOON'S PHASES.

Last	☾	D. 2	H. 5	M. 22	Morn.	First	☾	D. 18	H. 6	M. 36	Morn.
New	●	10	6	50	Morn.	Full	○	24	11	11	Aft.

D. M.	D. W.	Remarks.	☉ rises h. m.	☉ sets h. m.	☉ sl. m.	Sun's decl. south.	☾'s pla. s. d.	☾ rises. h. m.	☾ south h. m.	High water Phila.
1	3	7's set 1 56	6 57	5 3	14	17 6	☾ 7	11 54	4 57	5 46
2	4	☾'s lat. 5 deg. south	6 56	5 4	14	16 48	20	morn.	5 47	6 25
3	5	☿ rises 8 49	6 55	5 5	14	16 31	☿ 3	1 13	6 40	7 15
4	6	☿ ☌ ☿	6 54	5 6	14	16 13	15	2 10	7 33	8 17
5	7		6 53	5 7	14	15 55	28	3 3	8 26	9 44
6	B	☿ ☌ ☌ ☌	6 52	5 8	14	15 37	☿ 10	3 52	9 18	11 13
7	2		6 50	5 10	14	15 18	21	4 34	10 7	morn.
8	3	Orion south 8 14	6 49	5 11	14	14 59	☿ 3	5 3	10 54	1 12
9	4	Sirius south 9 09	6 48	5 12	14	14 40	15	5 44	11 39	1 52
10	5	☾ in apogee.	6 47	5 13	15	14 21	29	sets.	aft. 21	2 28
11	6		6 47	5 13	15	14 1	☿ 9	6 39	1 2	2 58
12	7	Spica rises 10 09	6 46	5 14	15	13 42	21	7 39	1 42	3 26
13	B	☿ ☌ ☾	6 45	5 15	15	13 23	☿ 3	8 35	2 22	3 52
14	2	Castor south 9 00	6 43	5 17	15	13 1	15	9 32	3 3	4 20
15	3	☿'s gr. elong. east.	6 42	5 18	15	12 41	27	10 50	3 46	4 50
16	4	☾'s lat. 5 deg. north.	6 41	5 19	15	12 22	☿ 10	11 43	4 33	5 7
17	5	☌ sets 1 40	6 40	5 20	14	11 58	23	morn.	5 23	5 20
18	6	☉ enters ☿	6 38	5 22	14	11 37	☿ 6	0 48	6 18	5 59
19	7	Sirius south 8 30	6 37	5 23	14	11 16	19	1 48	7 17	6 50
20	B	☾ in perigee.	6 36	5 24	14	10 54	☿ 3	2 17	8 19	7 51
21	2	☿ stationary.	6 35	5 25	14	10 33	18	3 49	9 21	9 13
22	3	☌ sets 5 24	6 34	5 26	14	10 11	☿ 3	4 29	10 21	10 47
23	4	☌ sets 1 31	6 32	5 28	14	9 49	18	5 13	11 16	ev. 6
24	5		6 31	5 29	14	9 27	☿ 3	rises.	morn.	1 8
25	6		6 30	5 30	13	9 5	18	6 10	12 10	1 56
26	7	Spica rises 9 17	6 28	5 32	13	8 43	☿ 3	7 16	1 3	2 39
27	B	☌ rises 7 51	6 27	5 33	13	8 20	18	8 38	1 55	3 20
28	2		6 26	5 34	13	7 58	☿ 2	9 46	2 45	3 59

Venus (☿) will be Morning Star until the 5th of the Third Month ; then Evening Star until the 18th of the Twelfth Month ; then Morning Star until the 2nd of the Tenth Month, 1843.

A poor man can be content, when the contented man only is rich. We are not rich or poor, by what we possess, but by what we desire. For he is not rich that hath much, but he that hath enough : nor he poor that hath but little, but he that wants more. If God then make me rich by store, I will not impoverish myself by covetousness ; but if he make me poor by want, I will enrich myself by content.

No law of nature is more immutable than that law which binds together misery and guilt. God is just.

MOON'S PHASES.

Last	☾	D. 3	H. 8	M. 18	Aft.	First	☾	D. 19	H. 6	M. 37	Aft.
New	☉	12	1	24	Morn.	Full	☉	26	8	52	Morn.

D. M.	D. W.	Remarks.	Sun rises h. m.	Sun sets h. m.	☉ sl m.	☉'s decl. south.	☽'s pla. s. d.	☽ rises. h. m.	☽ south h. m.	High water Phila.
1	3	☿ rises 7 54	6 24	5 56	12 7	33	☿ 14	10 47	3 38	4 39
2	4		6 23	5 57	12 7	13	29	11 56	4 32	5 16
3	5	♂ ☉ inferior.	6 21	5 59	12 6	47	♂ 12	morn.	5 28	5 59
4	6	♂ sets 3 37	6 20	5 40	12 6	24	24	1 52	6 22	6 47
5	7	♀ ☉ sup. near ☉	6 20	5 40	11 5	0	♀ 6	2 45	7 15	7 47
6	B	♂ ☉	6 19	5 41	11 5	36	18	3 27	8 5	9 14
7	2	Sirius south 7 34	6 18	5 42	11 5	13	☿ 0	4 2	8 52	10 39
8	3	☉ in apogee.	6 16	5 44	11 4	50	12	4 31	9 37	11 53
9	4	Spica rises 8 34	6 15	5 45	10 4	26	24	5 0	10 20	morn.
10	5	7*s set 11 35	6 14	5 46	10 4	3	☿ 6	5 22	11 1	1 28
11	6	♀ ☉	6 12	5 48	10 3	39	18	5 44	11 41	2 0
12	7		6 11	5 49	10 3	16	☿ 0	sets.	aft. 22	2 31
13	B	♀ sets 6 08	6 10	5 50	9 2	52	12	6 40	1 3	2 58
14	2	♂ ☉	6 8	5 52	9 2	29	24	7 5	1 45	3 26
15	3	♂ stationary.	6 7	5 53	9 2	5	☿ 7	8 8	2 31	3 55
16	4	♂ sets 12 03	6 6	5 54	8 1	41	19	9 35	3 21	4 28
17	5	Arcturus rises 7 05	6 4	5 56	8 1	18	☿ 2	10 35	4 13	4 40
18	6	♂ sets 12 19	6 3	5 57	8 0	54	16	11 36	5 9	5 3
19	7		6 2	5 58	8 0	30	29	morn.	6 7	5 43
20	B	☉ enters ☿	6 0	6 0	7 S.	16	☿ 13	1 37	7 6	6 32
21	2	Day & night equal.	5 59	6 1	7 N.	16	27	2 22	8 5	7 35
22	3	♀ sets 6 27	5 58	6 2	7 0	40	☿ 12	3 2	9 1	9 8
23	4	☉ in perigee.	5 56	6 4	6 1	4	26	3 38	9 55	10 40
24	5	♂ in ☿	5 55	6 5	6 1	27	☿ 11	4 9	10 47	11 54
25	6		5 54	6 6	6 1	51	26	4 38	11 38	ev. 46
26	7		5 52	6 8	5 2	14	☿ 11	rises.	morn.	1 32
27	B	Spica rises 8 12	5 51	6 9	5 2	38	26	7 17	12 30	2 15
28	2	Sirius sets 11 17	5 50	6 10	5 3	1	☿ 12	8 22	1 23	2 56
29	3		5 49	6 11	4 3	25	24	9 35	2 18	3 37
30	4	♂'s greatest elonga.	5 48	6 13	4 3	48	♂ 7	10 36	3 14	4 18
31	5	☉ runs low.	5 46	6 14	4 4	11	20	11 35	4 9	4 57

Two sorts of blessings.

“It is a great blessing to possess what one wishes,” said some one to an ancient philosopher; who replied, “It is a greater blessing still, not to desire what one does not possess.”

Hypocrisy desires to seem good rather than to be so: honesty desires to be good, rather than seem so. It shall more joy me that I know myself what I am, than it shall grieve me to hear what others report me. I had rather deserve well without praise, than do ill with commendation.

MOON'S PHASES.

Last	D.	H.	M.	First	D.	H.	M.
New	☾ 2	1	25 Aft.	☾ 18	1	28 Morn.	
	● 10	5	27 Aft.	○ 24	6	23 Aft.	

D. M.	D. W.	Remarks.	Sun rises h. m.	Sun sets h. m.	☉ sl. m.	Sun's decl. north.	☽'s pla. s. d.	☽ rises h. m.	☽ south h. m.	High water Phila.
1	6	☿ stationary.	5 45	6 15	4	4 34	☿ 3	morn.	5 4	5 39
2	7	♊ ☾ ☾	5 44	6 16	3	4 57	15	1 25	5 57	6 25
3	B	♊ rises 6 45	5 43	6 17	3	5 20	27	1 59	6 46	7 20
4	2	♊ rises 1 57	5 42	6 18	3	5 43	☿ 9	2 35	7 33	8 34
5	3	☾ in apogee.	5 40	6 20	2	6 6	20	3 0	8 16	10 2
6	4	♊ rises 1 17	5 39	6 21	2	6 29	☿ 2	3 26	8 59	11 15
7	5	7*s set 10 00	5 38	6 22	2	6 52	14	3 49	9 38	morn.
8	6	☿ ☾ ☾	5 37	6 23	1	7 14	26	4 26	10 19	0 56
9	7	Regulus south 8 50	5 36	6 24	1	7 36	☿ 8	5 24	10 59	1 24
10	B		5 35	6 25	1	7 58	21	sets.	11 43	1 55
11	2		5 33	6 27	1	8 20	☿ 4	7 29	aft. 28	2 25
12	3	♊ ☐ ☉	5 32	6 28	0	8 42	16	8 32	1 16	2 57
13	4		5 31	6 29	0	9 4	29	9 34	2 9	3 30
14	5	Spica south 11 42	5 30	6 30	0	9 25	☐ 13	10 34	3 4	4 9
15	6		5 29	6 31	fst	9 47	26	11 32	4 2	4 46
16	7	7*s set 9 28	5 27	6 33	0	10 8	☐ 10	morn.	4 59	5 1
17	B	Vega rises 8 09	5 26	6 34	0	10 29	24	0 29	5 58	5 31
18	2		5 25	6 35	0	10 50	☿ 1	1 13	6 53	6 26
19	3		5 24	6 36	0	11 11	22	1 57	7 46	7 31
20	4	☉ enters ☿	5 23	6 37	1	11 32	☿ 6	2 30	8 35	8 58
21	5	☽ in perigee.	5 22	6 38	1	11 50	21	2 58	9 27	10 17
22	6	Sirius sets 9 30	5 20	6 40	1	12 13	☐ 5	3 28	10 17	11 26
23	7	♊ stationary.	5 19	6 41	1	12 33	20	4 0	11 1	ev. 18
24	B		5 18	6 42	1	12 50	☿ 4	rises.	morn.	1 10
25	2	☽'s lat. 5 deg. south.	5 16	6 43	2	13 12	18	7 18	0 2	1 54
26	3	☿ south 1 03	5 16	6 44	2	13 32	☿ 2	8 19	0 58	2 34
27	4	☽ sets 7 50	5 15	6 45	2	13 51	15	9 23	1 55	3 18
28	5	Vega rises 7 17	5 13	6 47	2	14 10	28	10 20	2 52	3 58
29	6	♊ south 5 06	5 12	6 48	2	14 29	☿ 11	11 12	3 46	4 38
30	7		5 11	6 49	2	14 37	23	11 42	4 38	5 16

To deny the right of a human being to himself, to his own limbs and faculties, to his energy of body and mind, is an absurdity too gross to be confuted by any thing but a simple statement. Yet this absurdity is involved in the idea of his belonging to another.

The duration of wrong, and the increase of it by continuance, cannot convert it into right.

Consider, not what might have been done, but what is now to be done.

MOON'S PHASES.

					D.	H.	M.						D.	H.	M.		
Last	☾	2	7	40 Morn.	First	☾	17	7	4 Morn.								
New	●	10	6	32 Morn.	Full	○	24	4	33 Morn.								
D. M.	D. W.	Remarks.	Sun rises h. m.	Sun sets h. m.	☉ m	Sun's decl. north.	☽'s pla. s. d.	☽ rises. h. m.	☽ south. h. m.	High water Phila.							
1	B	☾ rises 12 11	5 10	6 50	3	15 5	☾ 5	morn	5 26	6 0							
2	2	☾ rises 11 35	5 9	6 51	3	15 23	17	1 17	6 12	6 49							
3	3	☾ in apogee.	5 8	6 52	3	15 41	29	1 57	6 54	7 55							
4	4	Arcturus south 11 25	5 7	6 53	3	15 58	☿ 10	2 27	7 35	9 5							
5	5	☾ west ☾	5 6	6 54	3	16 15	22	2 56	8 15	10 12							
6	6	☾ west ☾	5 5	6 55	3	16 32	☿ 5	3 24	8 55	11 14							
7	7	☽ sets 8 12	5 4	6 56	3	16 49	17	3 51	9 51	morn.							
8	B	☾ rises 11 44	5 3	6 57	3	17 6	30	4 19	10 22	0 40							
9	2	☽'s lat. 5 deg. north.	5 2	6 58	3	17 22	☿ 12	4 52	11 8	1 17							
10	3		5 1	6 59	3	17 38	26	sets.	aft. 1	1 54							
11	4	☽ ☾ ☾	5 0	7 0	3	17 53	☿ 9	8 24	0 56	2 33							
12	5	Sirius sets 8 25	4 59	7 1	3	18 9	23	9 24	1 56	3 12							
13	6	☽ south 0 45	4 58	7 2	3	18 24	☿ 6	10 19	2 55	3 55							
14	7	☽ in perihelion.	4 57	7 3	3	18 38	20	11 8	3 54	4 39							
15	B	Arcturus south 10 15	4 56	7 4	3	18 53	☿ 4	11 47	4 50	4 55							
16	2	☽ ☾ ☽	4 55	7 5	3	19 7	18	morn.	5 43	5 26							
17	3	☾ in perigee.	4 54	7 6	3	19 21	☿ 3	0 52	6 33	6 23							
18	4	Spica south 9 35	4 53	7 7	3	19 34	17	1 22	7 22	7 24							
19	5		4 52	7 8	3	19 46	☿ 1	1 56	8 11	8 35							
20	6	Lyra south 2 51	4 52	7 8	3	19 59	15	2 24	9 0	9 49							
21	7	☉ enters ☿	4 51	7 9	3	20 11	29	3 8	9 51	10 57							
22	B	☽ south 0 36	4 50	7 10	3	20 23	☿ 13	3 37	10 45	11 52							
23	2	☽ sets 8 46	4 49	7 11	3	20 35	27	4 17	11 41	ev. 45							
24	3		4 48	7 12	3	20 46	☿ 10	rises.	morn.	1 35							
25	4	☾ rises 10 36	4 48	7 12	3	20 57	23	8 6	0 38	2 20							
26	5	☾ rises 9 58	4 48	7 12	3	21 8	☿ 6	9 1	1 34	2 59							
27	6	☽'s lat. 1 19 north.	4 47	7 13	3	21 18	19	9 48	2 28	3 39							
28	7	☽ ☾ ☉	4 47	7 13	3	21 28	☿ 1	10 28	3 18	4 17							
29	B	☾ rises 10 21	4 46	7 14	2	21 38	13	11 0	4 5	4 54							
30	2	☾ rises 9 44	4 45	7 15	2	21 47	25	11 49	4 49	5 37							
31	3	☽ in apogee.	4 45	7 15	2	21 56	☿ 6	morn.	5 31	6 20							

One great part of the mission of every man on earth, is to contend with evil in some of its forms; and there are some evils so dependent on opinion, that every man in judging and reproving them faithfully, does something towards their removal.

Buy what thou hast not need of, and ere long thou mayst sell what thou hast need of.

He who waits till all difficulties are removed, will never act.

MOON'S PHASES.

	D.	H.	M.		D.	H.	M.
Last ☾	1	1	45 Morn.	Full ☉	22	4	15 Aft.
New ☉	8	5	7 Aft.	Last ☾	30	6	34 Aft.
First ☾	15	11	45 Morn.				

M.	D.	W.	Remarks.	Sun rises	Sun sets	☉ fst	Sun's decl.	☾'s pla.	☾ rises.	☾ south	High water
				h. m.	h. m.	m.	north.	s. d.	h. m.	h. m.	Phila.
1	4			4 44	7 16	2	22 3	☿ 18	0 29	6 10	7 8
2	5		☿ sets 7 48	4 44	7 16	2	22 11	♀ 0	1 12	6 50	8 0
3	6		☿ sets 10 00	4 43	7 17	2	22 19	13	1 59	7 31	8 59
4	7		☿ in perihelion.	4 42	7 18	2	22 26	25	2 27	8 16	10 0
5	B		☾'s lat. 5 deg. north.	4 41	7 19	1	22 23	☿ 8	2 55	9 1	10 59
6	2		♀ sets 9 08	4 41	7 19	1	22 39	21	3 32	9 56	11 56
7	3		Spica east ☾	4 41	7 19	1	22 46	♄ 4	3 52	10 45	morn
8	4			4 41	7 19	1	22 51	18	sets.	11 43	1 32
9	5		☿ ☉ ☾	4 41	7 19	1	22 57	☿ 2	8 3	aft. 44	2 18
10	6		♀ ☉ ☾	4 40	7 20	1	23 1	16	8 58	1 44	3 2
11	7		☿'s gr. elongation.	4 40	7 20	0	23 6	♊ 1	9 52	2 43	3 46
12	B		☾ in perigee.	4 40	7 20	0	23 10	15	10 41	3 38	4 33
13	2		Regulus sets 11 23	4 40	7 20	0	23 14	29	11 31	4 31	4 55
14	3		☿ sets 7 53	4 40	7 20	0	23 16	♊ 14	11 58	5 20	5 20
15	4			4 40	7 20	sl.	23 19	28	morn	6 8	6 11
16	5		Spica south 4 21	4 39	7 21	0	23 21	♄ 12	0 31	6 57	7 7
17	6		Vega south 11 10	4 39	7 21	0	23 23	26	1 1	7 47	8 0
18	7		Regulus south 7 46	4 39	7 21	0	23 25	♄ 9	1 35	8 39	9 3
19	B		☿ ☉ ☾	4 39	7 21	0	23 26	23	2 15	9 33	10 13
20	2		♀ sets 9 18	4 39	7 21	1	23 27	♄ 6	3 2	10 28	11 30
21	3		☉ enters ☿	4 38	7 22	1	23 27	19	3 53	11 23	ev-33
22	4			4 38	7 22	1	23 27	♄ 2	rises.	morn.	1 25
23	5		♄ ☉ ☾	4 38	7 22	1	23 27	14	7 29	0 18	2 9
24	6		☿ stationary.	4 37	7 23	1	23 25	27	8 19	1 10	2 49
25	7		♀ rises 11 19	4 36	7 24	2	23 24	♄ 9	8 53	1 59	3 26
26	B		☿ sets 7 25	4 36	7 24	2	23 22	21	9 24	2 44	4 1
27	2		Spica sets 10 40	4 36	7 24	2	23 20	☿ 3	9 49	3 26	4 35
28	3		☿ south 12 25	4 36	7 24	2	23 17	14	10 8	4 7	5 9
29	4		♄ south 12 18	4 36	7 24	2	23 14	26	11 0	4 46	5 47
30	5			4 36	7 24	2	23 11	☿ 8	11 56	5 26	6 25

O the sure and bountiful payment of the Almighty! Who ever came under his wing in vain? Who ever lost by trusting him? Who ever forsook the Moab of this world for the true Israel, and did not at last rejoice in the change?

There may be idolatry in our attachments to our friends. Whenever we delight in any thing more than in God, we are idolators. We must love him supremely, with all our heart, soul and mind, that is, with the utmost intensity: which is no hard requisition, for it only requires us to be as happy as our nature will allow.

MOON'S PHASES.

New	☉	D. 8	H. 1	M. 54 Morn.	Full	☉	D. 22	H. 5	M. 51 Morn.
First	☾	D. 14	H. 4	M. 59 Aft.	Last	☾	D. 30	H. 9	M. 35 Morn.

D. M.	D. W.	Remarks.	Sun rises h. m.	Sun sets h. m.	☉ sl. m.	Sun's decl. north.	☾'s pla. s. d.	☾ rises. h. m.	☾ south. h. m.	High water. Phila.
1	6	☾ rises 6 09	4 40	7 20	3	23 7	☾ 21	morn.	6 8	7 2
2	7	☾ south 12 38	4 40	7 20	3	23 3	☾ 3	0 45	6 52	7 48
3	B	☉ in apogee. ♄ ☉	4 41	7 19	3	22 58	16	1 47	7 39	8 44
4	2	♄ south 11 57	4 41	7 19	3	22 53	29	2 25	8 30	9 59
5	3	♄ south 11 51	4 41	7 19	4	22 48	☐ 13	2 57	9 27	11 13
6	4	☾ rises 7 17	4 41	7 19	4	22 42	27	3 29	10 27	morn.
7	5	♄ ☉ ☾	4 42	7 18	4	22 36	☐ 11	4 12	11 29	1 14
8	6		4 42	7 18	4	22 20	25	sets.	aft. 29	2 5
9	7	Spica sets 8 28	4 43	7 17	4	22 23	☿ 10	8 29	1 28	2 51
10	B	☾ ☉ ☉	4 44	7 16	4	22 15	25	9 4	2 22	3 37
11	2	Lyra south 11 10	4 44	7 16	5	22 7	☿ 10	9 36	3 15	4 22
12	3		4 44	7 16	5	21 59	24	10 5	4 5	4 43
13	4	Fomalha. south 3 19	4 44	7 15	5	21 50	☐ 9	10 48	4 54	5 5
14	5		4 45	7 15	5	21 41	23	11 20	5 44	5 50
15	6	7's south 8 01	4 45	7 15	5	21 32	☿ 6	morn.	6 35	6 36
16	7	Antares south 8 38	4 46	7 14	5	21 23	20	0 5	7 29	7 20
17	B	Regulus sets 2 14	4 46	7 14	5	21 12	☿ 3	0 55	8 23	8 22
18	2		4 47	7 13	5	20 2	16	1 29	9 18	9 43
19	3	Dog days begin.	4 47	7 13	5	20 52	28	2 9	10 12	11 9
20	4	♄ ☉ ☾	4 48	7 12	5	20 41	☿ 11	2 47	11 5	ev. 19
21	5	Arcturus south 12 00	4 48	7 12	6	20 29	23	3 22	11 53	1 13
22	6	☾ eclipsed, invisible.	4 49	7 11	6	20 6	☿ 5	rises.	morn.	1 58
23	7		4 50	7 10	6	19 52	17	7 40	0 40	2 37
24	B	Vega south 10 18	4 50	7 10	6	19 40	29	8 30	1 28	3 9
25	2	☾ in apogee.	4 51	7 9	6	19 27	☿ 11	9 5	2 5	3 40
26	3		4 52	7 8	6	19 13	23	9 25	2 44	4 10
27	4	☿ ☉ ☾	4 53	7 7	6	18 0	☿ 5	10 12	3 24	4 41
28	5	Castor south 10 55	4 54	7 6	6	18 46	17	10 40	4 4	5 11
29	6	☿'s gr. elongation.	4 55	7 5	6	18 31	29	11 20	4 47	5 45
30	7		4 56	7 4	6	18 17	☿ 11	11 31	5 31	6 20
31	B	☾'s lat. 5 deg. north	4 56	7 4	6	18 2	24	morn.	6 20	6 59

There must be a harmony in our duties. We cannot perform some aright, while we wilfully neglect others. The soul must at all times be kept in a holy frame of obedience; we must have respect unto all the commandments of God, if we would be his children.

If, at every night, we were obliged to give an account of the day to God, would not our manner of spending it be different? The time of reckoning is only deferred. We may forget, but God will not forget the slightest action.

MOON'S PHASES.

		n.	H.	M.				D.	H.	M.	
New	☉	6	9	39	Morn.	Full	☉	20	9	7	Aft.
First	☾	13	12	15	Morn.	Last	☾	28	10	43	Aft.
D.	M.	W.	Remarks.	Sun rises h. m.	Sun sets. h. m.	☉ sl. m.	Sun's decl. north.	☾'s pla. s. d.	☾ rises. h. m.	☾ south. h. m.	High water Phila.
1	2		7*s rise 11 29	4 57	7 3	6	18 2	☐ 7	1 46	7 13	7 58
2	3		☾ sets 2 57	4 58	7 2	5	17 47	21	2 31	8 19	9 18
3	4		☾ sets 2 30	4 59	7 1	5	17 31	☽ 5	3 27	9 10	10 44
4	5		☾ sets 7 20	5 07	7 0	5	17 15	19	4 14	10 10	11 58
5	6		☾ ☉ ☾	5 16	6 59	5	16 59	☾ 4	4 50	11 10	morn.
6	7			5 26	6 58	5	16 43	19	sets.	aft.	8 1 51
7	B		☾ in perigee.	5 36	6 57	5	16 26	☾ 4	7 9	1 3	2 37
8	2		Altair south 10 53	5 46	6 56	5	16 9	19	8 4	1 56	3 22
9	3		☾ ☉ ☾	5 56	6 55	5	15 51	☐ 4	8 38	2 47	4 3
10	4		☾ in perihelion.	5 66	6 54	5	15 34	19	9 9	3 38	4 41
11	5		Antares south 6 46	5 76	6 53	5	15 16	☾ 3	9 39	4 31	5 8
12	6		Arcturus south 4 42	5 116	6 49	5	14 58	16	10 8	5 24	5 23
13	7		☾'s lat. 5 deg. south.	5 126	6 48	4	14 40	☐ 0	10 45	6 19	6 6
14	B		☾ rises 8 36	5 136	6 47	4	14 22	13	11 17	7 13	6 56
15	2		☾ ☉ ☾	5 136	6 47	4	14 3	25	morn.	8 8	7 57
16	3			5 146	6 46	4	13 44	☾ 8	1 5	9 1	9 23
17	4		☾ sets 6 06	5 156	6 45	4	13 25	20	2 3	9 50	10 54
18	5		Aldebaran south 6 37	5 176	6 43	4	13 6	☾ 2	3 1	10 38	ev. 9
19	6			5 186	6 42	3	12 47	14	3 57	11 21	0 59
20	7			5 196	6 41	3	12 27	26	rises.	morn.	1 42
21	B		☾ in apogee.	5 206	6 40	3	12 7	☾ 8	6 22	0 3	2 16
22	2			5 216	6 39	3	11 47	20	6 58	0 44	2 48
23	3		☉ enters ☾	5 226	6 38	2	11 27	☾ 2	7 37	1 23	3 15
24	4		Sirius rises 3 22	5 246	6 36	2	11 6	13	8 5	2 3	3 42
25	5		☾ rises 8 55	5 256	6 35	2	10 46	26	8 47	2 45	4 8
26	6		☾ sets 1 17	5 266	6 34	1	10 25	☾ 8	9 27	3 28	4 38
27	7		☾'s lat. 5 deg. north.	5 276	6 33	1	10 4	20	10 7	4 14	5 8
28	B			5 286	6 32	1	9 43	☐ 3	10 57	5 4	5 47
29	2		7*s rise 9 23	5 296	6 31	1	9 42	16	11 32	5 58	6 32
30	3		☾ sets 12 38	5 316	6 29	0	9 0	29	morn.	6 55	7 30
31	4		Antares sets 10 12	5 326	6 28	0	8 39	☐ 13	2 13	7 54	8 54

To wisdom it certainly belongs, that men should be impressed with just views of their nature, and their state; and the pleasures of life will always be enjoyed to most advantage when they are tempered with serious thought. There is a time to mourn, as well as a time to rejoice. There is a virtuous sorrow, which is better than laughter. There is a sadness of the countenance, by which the heart is made better.

If promotion be so dangerous I will take leave of being ambitious. I am high enough if I can stand upright.

MOON'S PHASES.

New	●	D. 4	H. 5	M. 11	Aft.	Full	○	D. 19	H. 1	M. 29	Aft.
First	☾	11	10	54	Morn.	Last	☾	27	10	1	Morn.

D. M.	D. W.	Remarks.	Sun rises h. m.	Sun sets h. m.	☉ ts. m.	Sun's decl. north.	☾'s pla. s. d.	☾ rises. h. m.	☾ south. h. m.	High water. Phila.
1	5	Dog days end.	5 33	6 27	0	8 16	☾ 27	3 18	8 52	10 25
2	6	☾ rises 9 10	5 34	6 26	0	7 54	☾ 12	4 23	9 50	11 42
3	7	☾ sets 5 29	5 35	6 25	1	7 32	27	5 27	10 47	morn.
4	B	☾ in perigee.	5 36	6 24	1	7 10	☾ 13	sets.	11 40	1 33
5	2	☾ ☽ ☾	5 38	6 22	1	6 48	28	7 1	aft. 33	2 19
6	3	Sirius south 7 40	5 39	6 21	2	6 25	☾ 13	7 40	1 26	2 58
7	4		5 40	6 20	2	6 3	28	8 6	2 20	3 37
8	5	B's eye south 5 17	5 41	6 19	2	5 40	☾ 12	8 34	3 14	4 17
9	6	☾ stationary.	5 42	6 18	3	5 18	26	9 4	4 10	4 59
10	7	Vega south 7 18	5 45	6 15	3	4 55	☾ 9	9 32	5 8	5 20
11	B	☾ stationary.	5 46	6 14	3	4 32	22	10 20	6 4	5 44
12	2	☾ ☽ ☾	5 47	6 13	4	4 9	☾ 5	11 20	6 54	6 33
13	3	☾ ☽ ☾ — ☽ in ☾	5 48	6 12	4	3 46	17	morn.	7 47	7 32
14	4	☾ ☽ ☾	5 49	6 11	4	3 23	29	1 22	8 35	8 57
15	5	Arcturus sets 9 46	5 50	6 10	5	3 0	☾ 11	2 27	9 21	10 24
16	6	☾ sets 11 54	5 51	6 9	5	2 37	23	3 25	10 2	11 43
17	7	Orion south 5 28	5 52	6 8	5	2 14	☾ 5	4 23	10 43	ev. 38
18	B	☾ in apogee.	5 53	6 7	6	1 51	17	5 27	11 23	1 15
19	2	☾ ☽ ☾	5 55	6 5	6	1 28	29	rises.	morn.	1 52
20	3	☾ ☽ west ☾	5 57	6 3	6	1 4	☾ 11	6 18	0 3	2 20
21	4	Antares south 4 27	5 58	6 2	7	N. 41	23	6 43	0 43	2 44
22	5	Procyon sets 1 53	5 59	6 1	7	S. 18	☾ 5	7 12	1 27	3 10
23	6	☾ enters ☾	6 0	6 0	7	0 0	17	7 44	2 12	3 38
24	7	Altair south 7 40	6 1	5 59	8	0 28	☾ 0	8 15	3 1	4 8
25	B	☾ rises 9 51	6 2	5 58	8	0 52	12	8 47	3 52	4 45
26	2	Sirius rises 1 33	6 3	5 57	8	1 15	25	9 37	4 47	5 24
27	3		6 5	5 55	9	1 39	☾ 9	10 32	5 44	6 11
28	4	Orion rises 10 15	6 6	5 54	9	2 2	22	11 33	6 41	7 10
29	5	7's rise 7 54	6 7	5 53	9	2 25	☾ 6	morn.	7 37	8 32
30	6	Vega south 6 06	6 8	5 52	10	2 49	21	1 42	8 31	10 6

Whenever we find ourselves more inclined to persecute, than to persuade, we may then be certain that our zeal has more of pride in it, than of charity, that we are seeking victory rather than truth, and are beginning to feel more for ourselves than for our Master.

Reputation would not be so highly valued if we did but seriously consider how very unjust the generality of men are, both in the giving it and taking it away. We should content ourselves to deserve it by good behaviour, and when that care is taken, not to be over anxious about the success.

MOON'S PHASES.

	D.	H.	M.		D.	H.	M.
New	● 4	1	19 Morn.	Full	○ 19	6	8 Morn.
First	☾ 11	1	36 Morn.	Last	☾ 26	7	36 Aft.

D. M.	W.	Remarks.	Sun rises	Sun sets	☉	Sun's decl.	☽'s pla.	☽ rises.	☽ south	High water
			h. m.	h. m.	m.	south.	s. d.	h. m.	h. m.	Phila.
1	7	☾ ☐ ☉ — ☽ ☾ ☾	6 10	5 50	10	3 12	☾ 6	2 52	9 24	11 24
2	B	☽ rises 10 02	6 11	5 49	10	3 35	21	4 2	10 17	morn.
3	2	☾ in perigee.	6 12	5 48	10	3 59	☾ 6	5 4	11 10	1 8
4	3	Sirius rises 12 05	6 14	5 46	11	4 22	21	sets.	aft. 4	1 53
5	4	☽ ☾ ☾	6 15	5 45	11	4 45	☾ 6	5 47	1 0	2 32
6	5		6 16	5 44	11	5 8	20	6 19	1 56	3 14
7	6	☾ ☐ ☉	6 18	5 42	12	5 31	☽ 4	6 55	2 55	3 56
8	7	☽'s gr. elongation.	6 19	5 41	12	5 54	18	7 33	3 53	4 38
9	B	Atair south 6 45	6 21	5 39	12	6 17	☽ 4	8 50	4 49	4 01
10	2	☾ ☽ ☾ ☾	6 22	5 38	12	6 39	14	9 27	5 42	5 22
11	3		6 23	5 37	13	7 2	26	10 27	6 31	6 9
12	4		6 24	5 36	13	7 24	☾ 8	11 29	7 18	7 2
13	5	☾ south 5 36	6 25	5 35	13	7 47	20	morn.	8 0	8 20
14	6		6 26	5 34	13	8 9	☾ 2	1 33	8 41	9 49
15	7	☾ in apogee.	6 27	5 33	14	8 32	14	2 40	9 21	11 0
16	B		6 28	5 32	14	8 54	25	3 45	10 1	11 57
17	2	Antares south 3 51	6 29	5 31	14	9 16	☽ 7	4 50	10 42	ev. 40
18	3		6 30	5 30	14	9 38	19	5 55	11 25	1 11
19	4		6 33	5 27	14	10 0	☽ 2	rises.	morn.	1 46
20	5	☽ stationary.	6 34	5 26	15	10 21	14	5 30	0 10	2 14
21	6	Sirius rises 11 52	6 35	5 25	15	10 43	27	6 19	0 58	2 43
22	7		6 36	5 24	15	11 4	☾ 9	7 14	1 49	3 14
23	B	☾ sets 9 15	6 37	5 23	15	11 25	22	8 10	2 42	3 49
24	2	☽ rises 10 24	6 38	5 22	15	11 47	☾ 5	9 6	3 38	4 27
25	3		6 40	5 20	15	12 7	19	10 14	4 34	5 10
26	4		6 41	5 19	15	12 28	☾ 2	11 19	5 29	5 57
27	5		6 42	5 18	16	12 48	16	morn.	6 23	6 58
28	6	Atair sets 12 02	6 43	5 17	16	13 9	30	1 17	7 15	8 19
29	7	Fomalhaut s. 8 29	6 45	5 15	16	13 29	☾ 5	2 32	8 5	9 39
30	B	☽ ☾ ☾	6 46	5 14	16	13 49	20	3 37	8 56	10 55
31	2	☽ ☾ ☾ — ☾ in perig.	6 47	5 13	16	14 8	☾ 15	4 42	9 48	11 50

It is common to overlook what is near, by keeping the eye fixed on something remote. In the same manner present opportunities are neglected, and attainable good is slighted by minds busied in extensive ranges, and intent upon future advantages. Life, however short, is made shorter by waste of time; and its progress towards happiness, though naturally slow, is made still slower, by unnecessary labour.

The indiscretion of a foolish man is more to be feared, than his friendship valued.

MOON'S PHASES.

New	●	D.	H.	M.		Full	○	D.	H.	M.
First	☾	2	11	3 Morn.		Last	☾	17	10	25 Aft.
		9	8	10 Aft.				25	3	55 Morn.

D. M.	D. W.	Remarks.	Sun rises	Sun sets.	☾ 1st	Sun's decl.	☾'s pla.	☾ rises	☾ south	High water
			h. m.	h. m.	m.	south.	° d	h. m.	h. m.	Phila.
1	3	☿ in ☊	6 48	5 12	16	14 28	☾ 29	5 43	10 42	morn.
2	4		6 49	5 11	16	14 46	☾ 14	sets.	11 37	1 29
3	5	♀ rises 10 20	6 50	5 10	16	15 5	28	5 40	aft. 37	2 14
4	6	♄ in aphelion.	6 51	5 9	16	15 24	♄ 12	6 18	1 36	2 58
5	7	☾ runs low.	6 53	5 7	16	15 42	26	7 7	2 35	3 39
6	B	☿ in perihelion.	6 54	5 6	16	16 0	☿ 9	7 57	3 31	4 22
7	2	7*s south 0 34	6 55	5 5	16	16 18	22	8 57	4 23	4 43
8	3	☿ stationary.	6 56	5 4	16	16 36	☿ 22	10 02	5 11	5 3
9	4		6 56	5 4	16	16 53	16	11 5	5 57	5 48
10	5	7*s south 12 33	6 57	5 3	15	17 10	28	morn.	6 38	6 38
11	6	♄ south 8 44	6 58	5 2	15	17 27	☿ 10	1 20	7 18	7 39
12	7	☾ in apogee.	6 59	5 1	15	17 43	22	2 30	7 58	8 48
13	B		7 1	4 59	15	18 0	☿ 4	3 43	8 39	9 54
14	2	Regulus rises 12 00	7 2	4 58	15	18 15	16	4 54	9 21	10 56
15	3	Orion rises 7 58	7 3	4 57	15	18 31	28	5 55	10 5	11 49
16	4	☿'s gr. elongation.	7 4	4 56	15	18 46	☿ 10	6 55	10 53	ev. 29
17	5		7 5	4 55	14	19 1	23	rises.	11 53	1 6
18	6	♄ sets 7 41	7 6	4 54	14	19 16	☿ 6	6 28	morn.	1 41
19	7	☾ runs high.	7 7	4 53	14	19 29	19	7 16	0 37	2 19
20	B	☾ sets 8 14	7 8	4 52	14	19 43	☿ 2	8 11	1 33	2 57
21	2	Regulus rises 11 31	7 9	4 51	13	19 56	16	9 6	2 30	3 35
22	3	☉ enters ♈	7 9	4 51	13	20 9	29	10 12	3 26	4 18
23	4	Antares south 12 25	7 10	4 50	13	20 22	☿ 13	11 17	4 19	5 2
24	5	Sirius rises 9 28	7 11	4 49	13	20 34	27	morn.	5 11	5 55
25	6		7 11	4 49	12	20 47	☿ 11	0 16	6 1	6 51
26	7		7 12	4 48	12	20 58	25	1 23	6 50	7 54
27	B	☾ in perigee.	7 12	4 48	12	21 9	☿ 10	2 31	7 39	9 4
28	2	♄ ☉ ☾	7 13	4 47	11	21 20	24	3 37	8 30	10 14
29	3	Vega south 2 11	7 14	4 46	11	21 30	☿ 8	4 43	9 24	11 18
30	4	♀ ☉ ☾	7 15	4 45	10	21 40	23	5 47	10 20	morn.

The hollowest heart can be content to follow one that prospereth. Adversity is the only furnace of friendship. If love will not abide both fire and anvil, it is counterfeit; so, in our love to God, we do but crack and vaunt in vain, if we cannot be willing to suffer for him.

Sensible fear and love of God, or dread of his displeasure, and an habitual, steady resolution to secure his favour, is the work and proof of regeneration by a divine power, for naturally we neither have this disposition, nor ability to acquire it.

MOON'S PHASES.

New	●	D. 1	H. 11	M. 10 Aft.	Last	☾	D. 24	H. 11	M. 41 Morn.
First	☾	9	5	20 Aft.	New	●	31	1	58 Aft.
Full	○	17	1	42 Aft.					

D. M.	D. W.	Remarks.	Sun rises h. m.	Sun sets h. m.	☉ fst m.	Sun's decl. south.	☾'s pla. s. d.	☾ rises h. m.	☾ south. h. m.	High water Phila.
1	5		7 15	4 45	10	21 49	↑ 7	sets.	11 19	1 11
2	6	☾ runs low.	7 15	4 45	10	21 58	20	4 52	aft. 17	2 1
3	7		7 16	4 44	10	22 7	☾ 4	5 54	1 16	2 44
4	B	♂ ☾	7 16	4 44	9	22 15	17	6 44	2 1	3 25
5	2	♀ ☾	7 17	4 43	9	22 23	29	7 56	3 1	4 6
6	3	7's south 10 48	7 17	4 43	8	22 31	☾ 12	8 57	3 49	4 43
7	4	Altair south 2 50	7 18	4 42	8	22 38	24	9 57	4 32	5 1
8	5	Sirius rises 8 36	7 18	4 42	7	22 44	☾ 6	10 57	5 14	5 23
9	6		7 18	4 42	7	22 50	18	11 54	5 54	6 4
10	7	☾ in apogee.	7 19	4 41	7	23 56	☾ 0	morn.	6 34	6 54
11	B		7 20	4 40	6	23 1	12	0 51	7 15	7 39
12	2	☾'s lat. 5 deg. north.	7 20	4 40	6	23 6	24	1 50	7 58	8 34
13	3	♂ south 1 31	7 20	4 40	5	23 10	☾ 6	2 49	8 44	9 36
14	4	♀ south 2 16	7 20	4 40	5	23 14	19	3 48	9 33	10 38
15	5	Vega south 1 01	7 21	4 39	4	23 18	☾ 1	4 49	10 26	11 40
16	6	♂ sets 12 19	7 21	4 39	4	23 19	15	5 52	11 23	ev. 34
17	7	☾ ☐ ☉	7 22	4 38	3	23 22	28	rises.	morn.	1 18
18	B	♀ in inf. ☉ near ☐	7 22	4 38	3	23 24	☾ 12	6 43	0 20	2 3
19	2		7 22	4 38	2	23 25	26	7 45	1 18	2 45
20	3	♂ in aphelion.	7 22	4 38	2	23 26	☾ 10	8 25	2 14	3 28
21	4	☉ enters ☾	7 22	4 38	1	23 27	24	9 26	3 7	4 10
22	5	☾ in perigee.	7 22	4 38	1	23 27	☾ 8	10 26	3 58	4 53
23	6	♂ rises 2 05	7 22	4 38	0	23 26	22	11 25	4 48	5 37
24	7	Spica rises 1 40	7 22	4 38	0	23 25	☾ 6	morn.	5 37	6 29
25	B	Procyon south 1 16	7 22	4 38	sl.	23 23	20	1 6	6 26	7 20
26	2	♂ ☾	7 22	4 38	0	23 21	☾ 4	2 10	7 17	8 16
27	3	Altair sets 7 50	7 21	4 39	1	23 19	18	3 16	8 12	9 30
28	4	♂ superior ☉	7 21	4 39	1	23 15	↑ 2	4 21	9 7	10 53
29	5	☾ runs low.	7 21	4 39	2	23 12	16	5 25	10 5	morn.
30	6		7 20	4 40	2	23 9	29	6 28	11 3	1 2
31	7	☉ eclipsed, invisible.	7 20	4 40	3	23 8	☾ 12	sets.	11 52	1 50

The expressions of a truly humble and sincere Christian will always be *below* rather than *above* his feelings. He will tremble when he perceives the estimation in which he is held, lest, inadvertently, he has made professions that have transcended the reality.

What man can say of the years to come, Thus I will be ! How justly do we condemn this uncertainty, and look up to those riches that cannot but endure when heaven and earth are dissolved.

MEMOIR OF SAMUEL W. CLARKE.

"Out of the mouth of babes and sucklings, thou hast perfected praise."

In the early part of the year 1815, there died at Greenwich, Rhode Island, Samuel W. Clarke, a youth who had then just completed his ninth year. He was born in the twelfth month, 1805, and for the first six years of his life, there does not appear to have been anything extraordinary in his conduct or disposition, except his strong attachment to the society of those who were far advanced in life. As his character developed, he appeared very tender in his feelings, mild in his temper, and affectionate in his disposition; whilst the quickness of his apprehension, the accuracy of his observation, and retentiveness of his memory, gave rich promise of future usefulness. When he was about seven years of age, his mind experienced a remarkable visitation of heavenly love, and submitting thereto, he not only witnessed the purifying operations of the Holy Spirit, but was instructed thereby in the mysteries of the Gospel of Christ. His mother, about the same period of time, had been brought under religious feelings, and was anxious to fulfil her duties to her children, being mainly desirous that they might become lambs of that fold, whose tender Shepherd laid down his life for the sheep. She has left a short account of her son, in which, after speaking of the sublime doctrines of Christianity, she says, "Our dear son Samuel seemed earnestly engaged on these subjects; his mind was in a most extraordinary manner illuminated and absorbed in these great truths, and his conversation being clear, connected and fluent, surprised us all. He addressed himself to old and young, to the servants as well as his companions; insisting, usually, on obedience to our heavenly Father, and love to his Son, as the only foundation for happiness hereafter; and painting in the language of the Scriptures, the dreadful state of those who were disobedient."

Whilst on a visit at the house of an uncle, he met with an elderly coloured woman, whom he wished much to teach to read the Bible, but finding that a task he could not accomplish, he had frequent religious conversations with her, in which he was enabled to minister to her instruction and comfort. His aunt, who was present on some of these opportunities, and who we are informed, was

herself much benefitted thereby, mentioned to his mother the great alteration which had taken place in his conversation, and her surprise at the piety and fervour he evinced, so uncommon in one of his age. She added, that the old coloured woman had said, "he would not live long, for he was already God's child."

His mother attended at the congregational place of worship, and during the time of her increasing concern on religious subjects, she joined herself in membership thereto. Samuel's mind was however, otherwise drawn; and he expressed a desire that he might be permitted to go to the meetings of the Society of Friends. His mother consented that he should make a trial, and from that time he became a constant attender of them, forming an acquaintance amongst the members, and becoming much attached to some of the aged ones. Being desirous of attending week-day meetings, an arrangement was made with his teacher, who dismissed him from school at the proper time.

He soon after applied for permission to sit in those meetings which were held for discipline, and the Monthly Meeting granted his request. His mother says, "I have noticed with surprise, that my dear boy returned from these meetings, which lasted from eleven till three or four o'clock, without the least appearance of fatigue, disgust, or hunger. The discipline of the Quaker church, was now a matter of deep interest to him. He wished to dress in their manner and use their language; desiring me to excuse him from the usual forms of address which have obtained currency in the world. I acceded to this, as well as all other of his wishes connected with his profession, believing I had no right to interfere in regulating a mind, so manifestly taught by the Spirit of God. The dear boy requested me to say grace in my heart before meals; mentioning his own wish and intention of giving the Lord thanks always, and desiring I would prevail on his uncle and aunt to join us.

"His sisters were baptized; I left him at liberty to make his choice; he refused to join them, saying, he believed but in one baptism, that of the Spirit. Our town was very sickly last winter, and the many deaths made a deep impression on his mind. He often remarked, solemnly, on the uncertainty of our existence, and the necessity for a due preparation for death. He was in the

constant habit of drawing matter for the improvement of the heart and life, from many striking, or to him, interesting occurrences. The great and essential doctrines of religion were made plain to his understanding, and he could give as good a reason for the hope within him, as most of those who had twice his years."

It was his practice on the first-day of the week, in the afternoon, to get his sisters to meet and sit down in silence with him, and on these occasions he sometimes spoke in the way of exhortation, and sometimes of prayer. Of his offering in the way of supplication, his mother says, "his manner was devout, and his matter that of a mind more exercised regarding the state of the soul after death, and the spirituality and the glory of our heavenly Father's existence, than most would have believed possible in one so young. And now in the midst of all our hopes, spiritual and temporal, for surely a child could scarcely promise more, God saw fit to remove him from us, and to take him to himself. I had fondly anticipated a youth, not of levity; folly, and transgression, but full of peace and piety; which instead of trying our heart by its wanderings, should edify by its purity. I had looked forward to the time, and many of those who knew him indulged the same hope, of his being a teacher and a pillar in the church of our blessed Lord. He was now nine years old. Eight days of sickness and anguish severed him from our arms forever."



A tender conscience is an inestimable blessing; that is, a conscience not only quick to discern what is evil, but instantly to shun it, as the eyelid closes itself against a moat.



**"THEY THAT SEEK ME EARLY, SHALL
FIND ME."**

Come, while the blossoms of thy years are brightest,
Thou youthful wanderer in a flowery maze,
Come, while the restless heart is bounding lightest,
And joy's pure sun-beams tremble in thy ways;

Come, while sweet thoughts, like summer buds unfolding,
Waken rich feelings in the careless breast ;
While yet thy hand the ephemeral wreath is holding,
Come, and secure interminable rest.

Soon will the freshness of thy days be over,
And thy free buoyancy of soul be flown ;
Pleasure will fold her wing, and friend and lover
Will to the embraces of the worm have gone !
Those who now bless thee will have past forever ;
Their looks of kindness will be lost to thee—
Thou wilt need balm to heal thy spirits' fever,
As thy sick heart broods over years to be !

Come, while the morning of thy life is glowing,
Ere the dim phantoms thou art chasing die—
Ere the gay spell which earth is round thee throwing,
Fades like the crimson from a sun-set sky—
Life is but shadows, save a promise given,
Which lights up sorrow with a fadeless ray—
Oh,—touch the sceptre—win a hope in heaven,
Come, turn thy spirit from the world away.

Then will the crosses of this brief existence,
Seem airy nothings to thy ardent soul—
And shining brightly in the forward distance,
Will of thy patient race, appear the goal ;
Home of the weary ; where in peace reposing,
The spirit lingers in unclouded bliss,
Though o'er its dust the curtained grave is closing—
Who would not, *early*, choose a lot like this !

ANECDOTE OF JOHN NEWTON.

During the time that John Newton, afterwards so well known for his piety, was the mate of a ship on the coast of Guinea, and about to sail to the West Indies, it was his custom, while the ship was at anchor off Rio Cestors, to go up the river in the afternoon with the sea-breeze, to procure his lading in the evening, in order to return on board with the land wind in the morning. In a boat which had been so long in service, that it was almost unfit

for use, he had made several of these little voyages. Having dined on board, he was preparing to return to the river as formerly—had taken leave of the captain, and was in the act of pushing off from the ship. At this instant the captain came up from the cabin, and called him again on board. John Newton immediately obeyed, upon the supposition that there were some further orders to receive. The captain, however, said, that *he had taken it into his head*, as he termed it, that his mate should remain that day on board, and that another man should go in his room. When the captain's reason for this strange proceeding was inquired, none was assigned, but that *he had taken it into his head*. The boat went, but it returned no more; it sunk that night in the river, and the person officiating in the place of John Newton was drowned. When the intelligence was received on board the next morning, the captain, though otherwise, and especially upon religious subjects, a person of much insensibility, was very considerably affected, and declared that he had no other reason for countermanding John Newton, but a sudden and indefinable impulse to detain him.



TIME IS PRECIOUS.

The Lord has given us time and space, if we will rightly employ it, both to provide for the body, and prepare for eternity; and he will assuredly require from us an account of the manner in which that time has been spent; which, in his all-wise economy, he has taught us to prize by giving us but one moment at once. That which is past, is gone for ever; and that which is to come, may not come to us. The present time only is ours: and we are enjoined to *walk circumspectly, redeeming the time; and to work out our own salvation with fear and trembling.*



AN INDIAN'S DEFINITION OF RELIGION.

Given to Anthony Benezet, Teacher, in Philadelphia.

When a pious Indian, who laboured to bring his country people to a sense of good, was asked what he meant by the religion he wanted to promote, he answered, "My

brother, I was made sensible that my heart was hard and bad : under this sense I cried to the Great Spirit, who made the heart. The water ran long (some years) from mine eyes, till at length I felt that my heart was changed ; that it was become soft and good. I thought myself raised, as it were, above the world ; that I was in such a disposition, that I loved every man, and could bear without anger anything from any of my fellow-creatures, from a sense that anything wrong in them, proceeded only from that same badness of heart I had too long groaned under." This, the Indian said, was what he called religion, and what he was concerned to exhort his brethren to seek the experience of.



THE TEACHING OF THE SPIRIT.

They who truly fear God, have a secret guidance from a higher wisdom than what is barely human, namely, the *Spirit of Truth and goodness* ; which does really, though secretly, prevent and direct them. Any man that sincerely and truly fears Almighty God, and calls and relies upon him for his direction, has it as really, as a son has the counsel and direction of his father ; and though the voice be not audible nor discernible by sense, yet it is equally as real as if a man heard a voice, saying, *This is the way walk in it.*

Though this secret direction of Almighty God is principally seen, in matters relating to the good of the soul : yet even in the concerns of this life, a good man fearing God, and begging his direction, will very often, if not at all times, find it. I can call my own experience to witness, that, even in the temporal affairs of my whole life, I have never been disappointed of the best direction, when I have, in humility and sincerity implored it.

The observance of the secret admonition of this *Spirit of God* in the heart, is an effectual means to cleanse and sanctify us ; and the more it is attended to, the more it will be conversant with our souls, for our instruction. In the midst of difficulties, it will be our counsellor ; in the midst of temptations, it will be our strength, and grace sufficient for us ; in the midst of troubles, it will be our light and our comforter.

It is impossible for us to enjoy the influence of this good

Spirit, till we are deeply sensible of our own emptiness and nothingness, and our minds are thereby brought down and laid in the dust. The *Spirit of Christ* is indeed a humbling spirit; the more we have of it the more we shall be humbled; and it is a sign that either we have it not, or that it is yet overpowered by our corruptions, if our heart be still haughty.

Attend, therefore, to the secret persuasions and dissuasions of the *Spirit of God*, and beware of quenching or grieving it. This wind that blows where it lists, if shut out or resisted, may never breathe upon us again, but leave us to be hardened in our sins. If observed and obeyed, it will on all occasions be our monitor and director. When we go out, it will lead us; when we sleep, it will keep us; and when we awake, it will talk with us. These are faithful, weighty, and true sayings—happy are those that witness them so to be.—*Matthew Hale*.



PROVIDENTIAL OCCURRENCE.

Towards the close of the last century, a circumstance occurred in New England, which excited considerable attention at the time, and which was attended with the most happy consequences.

A young female, devotedly attached to dissipation and amusement, was under the necessity of repairing to the town of R——, which was but at a short distance from that in which she resided; and to beguile the tedium of the journey, she took with her a young female, who had never been from home before. Travelling on horseback, they came to the brink of a considerable river, which was only fordable when its waters were diminished by a long period of heat and drought. With foolish levity, desirous of at once displaying her own horsemanship, and of trying the courage of her companion, she urged her horse into the stream, but with the full intention of returning after having proceeded a few yards from the shore. When, however, she saw that her companion followed her without hesitation, and supposing from the appearance of the water that they would be able to effect their passage without either difficulty or damage, she proceeded; her head becoming giddy from gazing on the motion of the stream, she directed her horse in a wrong direction; and the ani-

mal stumbling upon a rock which was covered by the water, plunged her beneath the waves. By a strong and convulsive exertion, she once raised her head above the water, but her clothes being wet and heavy, she soon sunk again, and was quickly carried down the river by the force of the current.

But she was not abandoned by the mercy and providence of God. A person who was occupied in his agricultural concerns upon his own farm, at some distance, felt an extraordinary impression upon his mind that he must instantly go to the town of R——. Having no possible object that could be answered by the journey, he dismissed the impulse at once; it proved, however, too powerful to be resisted; he mounted his horse and proceeded on his way. He had not gone far, when he perceived a neighbour of his commencing a journey in the same direction; he inquired whither he was going; “To R——,” was the reply. “Had he any particular business there?” “No; he had felt a strong and unaccountable inclination to visit the place, and that was his only reason for leaving his home.”

They arrived at the river which has already been mentioned, and they found the water so high that they gave up the idea of fording it; when, however, they perceived the two friends making the attempt, they followed them in, and were spectators of all that happened. They had almost reached the opposite bank, when they saw the young woman fall into the river, and the man who was nearest to the shore, rode as rapidly as he could down the stream, hoping to overtake her, and to effect her deliverance from a watery grave. When he arrived at the place where she was, still under water, her hand involuntarily caught fast hold of the leg of his horse, which, though, as the owner affirmed, was a remarkable skittish animal, on this occasion, instead of kicking and plunging with the fright, stood perfectly still. The other man, perceiving that his companion was in need of assistance, sprung from his horse, waded into the river, and soon brought the body to the shore. Carrying her to a house which stood in the vicinity of the ford, they committed her to the care of a prudent and benevolent female, whose skilful and timely exertions soon effected her restoration to life. The other female, who had retained her seat, was in transports of joy at the recovery of her friend. The men then related

the very extraordinary impressions which had brought them to the spot, and saying to each other, "We now know what our business was at R—— to-day," they returned immediately to their homes.

When the female arrived at her own house, she was soon visited by a young man, as gay, as thoughtless, and as frivolous as she had been, who accosted her in his usual light and trifling manner, and commenced his intended observations upon the occurrence, by saying, "I perceive you have met with a misfortune." She interrupted him, by saying with great seriousness, "I have experienced a very remarkable providence of God;" and in the same spirit she proceeded to narrate the circumstances of her danger and deliverance.

That danger produced an effect which never afterwards was effaced. She abandoned her previous course—she gave herself up to that God who had saved her from destruction, and became the humble and devoted disciple of that Redeemer, who can rescue from the miseries of everlasting destruction, as well as from the perils which endanger the life of the body.

The young man, too, was thereby induced to ponder upon his conduct and character; he abandoned his dissipated connections. Through the merciful guidance of the Holy Spirit, he was enabled to flee to the refuge from the wrath to come. It was from him that the narrative of this very interesting occurrence was obtained.

THE DAISY.

Not worlds on worlds in phalanx deep,
Need we to prove a God is here,
The daisy, fresh from winter's sleep,
Tells of his hand in lines as clear.

For who but He who arched the skies,
And pours the day spring's living flood :
Wondrous alike in all he tries,
Could rear the daisy's purple bud :

Mould its green cup, its wiry stem
Its fringed border nicely spin ;
And cut the gold embossed gem,
That set in silver gleams within ;

And fling it unrestrained and free,
O'er hill and dale, and desert sod ;
That man, where'er he walks may see,
In every step, the stamp of God.

CHRISTIAN ZEAL.

It is commonly said that no great reformation can be wrought but by excitement and vehemence ; that the zeal which dares everything, is the only power to oppose to long-rooted abuses. But it is not true that God has committed the great work of reforming the world, to passion. Zeal is a minister of good only, when it gives energy to the intellect, and allies itself with wisdom.

One great principle, which we should lay down as immoveably true, is, that if a good work cannot be carried on by the calm, self-controlled, benevolent spirit of Christianity, then the time for doing it has not come. God asks not the aid of our vices. He can overrule them for good, but they are not the chosen instruments of human happiness.

We, indeed, need zeal, fervent zeal, such as will fear no man's power, and shrink before no man's frown ; such as will sacrifice life to truth and freedom. But it should be joined with deliberate wisdom and universal charity. It ought to regard the whole, in its strenuous efforts for a part. Above all, it ought to ask first, not what means are most effectual, but what means are sanctioned by the moral law, and by Christian love. We ought to think much more of walking in the right path, than of reaching our end. We should desire virtue more than success, which was reserved for other times and other hands. The first object of a true zeal is, not that we may prosper, but that we may do right—that we may keep ourselves unspotted from every evil thought, word and deed. Under the influence of such a zeal, we shall not find in the greatness of an enterprise, an apology for intrigue or for violence. We shall not need immediate success to spur us to exertion. We shall not distrust God, because he does not yield to the cry of human impatience. We shall not forsake a good work, because it does not advance with a rapid step. Faith in truth, virtue and Almighty goodness, will save us alike from rashness and despair.

THE CONVERTED JEW.

It is sometimes said, that the conversion of a Jew is more hopeless than that of any other individual. On this account the reader will be pleased with the following extraordinary account of the providential deliverance of a Jew from the errors of his unbelieving countrymen, which is related by an individual who travelled through the western part of Virginia, in the United States. He writes as follows :—

“I was much interested in hearing an old and highly respectable clergyman, give a short account of a Jew with whom he had lately become acquainted. He was preaching to a large and attentive audience, when his attention was arrested, by seeing a man enter, having every mark of a Jew in the lineaments of his countenance. He was well dressed, and his countenance was noble, though it was evident his heart had lately been the habitation of sorrow. He took his seat, and was all attention; while an unconscious tear was often seen to wet his manly cheek. After service, the clergyman fixed his eye steadily upon him; and the stranger reciprocated the stare. The good minister went up to him, and said, ‘Am I correct? am I not addressing one of the children of Abraham?’ ‘You are.’ ‘But how is it that I meet a Jew in a Christian assembly?’ The substance of his narrative was this. It appeared that he was a very respectable man, of superior education, who had lately come from London, and with his books, his riches, and a lovely daughter of seventeen, he had found a charming retreat on the fertile banks of Ohio. He had buried the companion of his bosom before he left England: and he knew no pleasure but the company of his endeared child. She was, indeed, worthy of a parent’s love. She was surrounded by beauty as a mantle; but her cultivated mind, and her amiable disposition, threw around her a charm superior to any tinselled decorations of body. No pains had been spared in her education: she could read and speak with fluency several different languages, and her manners charmed every beholder. No wonder, then, that a doting father, whose head had now become sprinkled with grey, should place his whole affections on this only child of his love; especially as he knew no source of happiness beyond this world. Being a strict Jew, he educated her in the strictest principles of her re-

ligion; and he thought her an ornament to her profession. Not long since, his daughter was taken sick: the rose faded from her cheek; her eye lost its fire, and her strength decayed. The father hung over the bed of his daughter with a heart ready to burst with anguish. He often attempted to converse with her, but seldom spoke but by the language of tears. He spared no trouble nor expense in procuring medical assistance; but no human skill could avail. The father was walking in a small grove near the house, wetting his steps with his tears, when he was sent for by his dying daughter. With a heavy heart he entered the door of her chamber, to take a last farewell of his child; and his religion gave but a feeble hope of meeting her hereafter. The child grasped the hand of her parent, 'My father, do you love me?' 'My child, you know I love you; that you are more dear to me than the whole world besides.' 'But, father, do you love me?' 'Why, my child, will you give me pain so exquisite? Have I never given you any proof of my love?' 'But, my dearest father, do you love me?' The father could not answer. The child added, 'I know, my dear father, you have ever loved me; you have been the kindest of parents, and I tenderly love you: will you grant me one request? O, my father, it is the *dying* request of your daughter: will you grant it?' 'My dearest child, ask what you will, though it take every cent of my property, whatever it may be, it shall be granted; I *will* grant it.' 'Then, my dear father, I beg you will never again speak against Jesus of Nazareth!' The father was dumb with astonishment. 'I know,' continued the dying girl, 'I know but little about this Jesus, for I was never taught. But I know that he is a Saviour; for he has manifested himself to me since I have been sick, even for the salvation of my soul. I believe he will save me, although I have never before loved him. I feel that I am going to him. And now, my dear father, do not deny me: I beg that you will never again speak against this Jesus of Nazareth! I entreat you to obtain a New Testament; that tells of him; and I pray you may know him, and when I am no more, you may bestow on him that love that was formerly mine!' The exertion here overcame the weakness of her feeble body. She stopped; and the father's heart was too full even for tears. He left the room in great horror of mind; and ere he could again summon sufficient fortitude, the spirit

of his accomplished daughter had taken its flight, as I trust, to that Saviour whom she loved and honoured. The first thing the parent did, after committing to the earth his last earthly joy, was to procure a New Testament. This he read; and, taught by the Spirit from above, he is now numbered among the meek and humble followers of the Lamb.



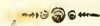
CHILDREN.

The minds of our children were made to be instructed in regard to their duty, and to be influenced by proper motives when clearly and properly presented. I hold it to be the duty of every parent to explain the reasons of his requirements, as far and as fast as his children become capable of comprehending them. I know that where there is a large family, it requires a great deal of time and patience, perhaps more than we know how to afford, to give a reason for every thing; but though it may be very inconvenient at first, there will be a clear saving of time in the end. With few exceptions, children soon learn to acquiesce in the judgment of their parents, when the grounds of that judgment are briefly or more fully stated, as occasion may require.

Yet, while I strenuously insist on the duty of giving reasons in the administration of family government, I am aware there may be cases, in which from prudential motives, they should be withheld, at least for a time. And it is more than possible, that when the hearts of our children are greatly set upon improper indulgence, they will not be convinced by any arguments which we can use, to dissuade them. In such cases, if our reasons are good, the fault is with them; and at any rate, we are to be the judges in the last resort, and not they. If I cannot convince my child that the gratification of his desires would be injurious, or wrong, when I am sure it would, I must interpose my authority to restrain him. But if parents were to make it a fixed principle to "show cause," where it can be done, in the exercise of the authority with which God has clothed them, it would be communicating a vast amount of instruction to their children, on a thousand practical questions of the greatest moment, and would go very far towards securing the most prompt and cheerful

obedience. Equally important is it, that parents should enlist the consciences of their children, to secure a ready obedience. Indeed, till you reach the conscience, you have done but little to bind your child to his duty. Command your child, and if he sees you are in earnest, he will probably obey you. Show him the reason of the command, and he will yield more cheerfully. Appeal to his conscience, get that enlisted on your side, and you have a hold upon him which you never had before. You have gained an auxiliary that will sometimes help you, even when you are asleep yourselves.

Having once gained the conscience of a child, his heart will yield almost as a matter of course; and this is incomparably the sweetest control that a parent can establish in his family. Let him reign in the hearts of his children, that is, let their obedience be prompted by filial affection, and what can he wish for more? This is the law of love, which is paramount to every other law, and without which, family government must be essentially defective. With it, the fire-side is the dearest spot on earth. There is no constraint like that of love.



THE SPIRIT OF PEACE.

There are many instances on record, of the restraining influence which a peaceable deportment has exerted over violent men. The following is one which occurred a few years ago in South Africa, and is related on the authority of a member of the Society of Friends, who knew the individual spoken of, Richard Gush, a pious man.

In the late Caffre war, he objected to take up arms, and also to leave his own house and go to Graham's-town, as most of the other inhabitants had done, but which appeared to him to imply a want of trust in God, and a leaning rather upon human help. On about three hundred Caffres appearing in the neighbourhood, he thought it his duty to go to them, notwithstanding the dissuasions of his wife and daughter, and accompanied by a person named B. Woest, and followed at a distance by his son-in-law and another young man, he went on horseback, having first put off his coat, that the Caffres might distinctly see that he was unarmed; and in further proof of this, on approaching them, he and his companion held up their hands, and

at about one hundred and fifty yards called to them, desiring that if any one among them could speak the Dutch language, he would come down to them with his hands also erect. When the Caffres saw that these intrepid men were unarmed, their captain and one of his men came near. R. Gush then inquired why the Caffres came to steal the cattle of the Salem people, or to burn their village and kill their people. Hearing him speak in Dutch, they replied, that they were not come to hurt the Dutch, but to drive the English into the sea. R. Gush then told them that he was an Englishman, that the village before them was English, and he asked the one who spoke Dutch, "Dost thou know any one amongst the settlers who has taken cattle from the Caffres, or done them any harm?" The man replied, "No." Then pointing to the Wesleyan mission house, R. Gush told him, that five men had gone from that place to teach the Caffres, and pointing to their place of worship, he added, "There the inhabitants of Salem pray for you, that you may become better men." Both the Caffre who spoke Dutch and his captain, stood like men ashamed of their conduct; but said it was hunger that drove them out to steal. To this R. Gush answered, "You cannot be hungry now, for you have nearly all our cattle, amounting to about fourteen, in the bush, behind you. The man then said they had no bread. R. Gush pointed to the house, at the door of which his wife and children were standing, and said, "If you will send one of your men, my wife will give him some bread and tobacco, and I will stand security for him till he return." The man replied, "If you will go yourself and bring it, we will go away." R. Gush complied with this request, and added some pocket knives to his gift; and told the captain to take some of them to his chief, and tell him that they were sent by one who could neither steal cattle nor kill his fellow men; but who, with his fellow-settlers, had always been the best friends of the Caffres; and should not cease to pray that God would make them better men: he also expostulated with them, at the same time, on their great wickedness. The parties then shook hands, and the Caffres went away and were no more seen in the vicinity of Salem, which might justly be regarded as given of the Lord into the hand of one who dared to trust in him.

COURAGE.

Courage, considered in itself, or without reference to its object and motives, and regarded in its common manifestations, is not virtue, is not moral excellence; and the disposition to exalt it above the spirit of Christianity, is one of the most ruinous delusions which have been transmitted to us from barbarous times. In most men, courage has its origin in a happy organization of the body. It belongs to the nerves rather than the character. In some, it is an instinct bordering on rashness. In one man it springs from strong passions obscuring the idea of danger. In another, from want of imagination, or from the incapacity of bringing future evils near. The courage of the uneducated, may often be traced to stupidity; to the absence of thought and sensibility. Many are courageous from the dread of the infamy absurdly attached to cowardice. One terror expels another. A bullet is less formidable than a sneer. To show the moral worthlessness of mere courage, of contempt of bodily suffering and pain, one consideration is sufficient; the most abandoned have possessed it in perfection. The villain often hardens into the thorough hero, if courage and heroism be one. The more complete his success in searing conscience and defying God, the more dauntless his daring. Long continued vice and exposure, naturally generate contempt of life and a reckless encounter of peril. Courage considered in itself, or without reference to its causes, is no virtue and deserves no esteem. It is found in the best and the worst, and is to be judged according to the qualities from which it springs, and with which it is conjoined. There is in truth a virtuous, glorious courage; but it happens to be found least in those who are most admired for bravery. It is the courage of principle, which dares to do right in the face of scorn, which puts to hazard reputation, rank, the prospects of advancement, the sympathy of friends, the admiration of the world, rather than violate a conviction of duty. It is the courage of benevolence and piety, which counts not life dear in withstanding error, superstition, vice, oppression, injustice, and the mightiest foes of human improvement and happiness. It is the courage of a soul which thirsts so intensely for the pure spiritual life, that it can yield up the animal life without fear; in which the vision of moral, spiritual, celestial good, has been unfolded so brightly as

to obscure all worldly interests; which aspires after immortality, and therefore heeds little the pains or pleasures of a day; whose whole power and life has been so concentrated in the love of godlike virtue, that it even finds a joy in the perils and sufferings, by which its loyalty to God and virtue may be approved. Can any man, not wholly blinded to moral distinctions, compare or confound with this Divine energy, the bravery derived from constitution, nourished by ambition, and blazing out in resentment, which forms the glory of military men and of men of the world



THE COURAGE OF A CHRISTIAN.

Basil was assailed by the threatenings and allured by the promises of a Roman emperor, to abandon the truth of the Gospel. Dignities and riches were offered.

"Alas!" said the faithful confessor, "These speeches are fit to catch little children, who look after such things; we are otherwise taught by the sacred Scriptures, and are ready to suffer a thousand deaths rather than forsake the truth of Christ."

"Know ye not who we are that command it?" said the prætor.

"We submit to no one, when they command such things as these."

"Know ye not that we have honours to bestow?" continued the prætor.

"They," said the confessor, "are but changeable, like yourselves." The prætor threatened confiscation, torment, banishment, death.

"As for confiscation, I have nothing to lose; as for banishment, heaven only is my country; as for torment, this body will soon give way; and as for death, that will only set me at liberty."

"Thou art mad," said the prætor.

"I wish I may ever be so mad," said the servant of God. His constancy, his courage, his animation, his undaunted attachment to the cause of his heavenly Master, affected the minds of those who had brought him before their tribunal; and the Emperor Valens, instead of persisting in his intimidation, proffered a present, which the venerable Christian refused.

FRUIT OF INFIDELITY.

David Mallet, a well known cotemporary and tool of the infidel Lord Bolingbroke, was himself a virulent propagator of unbelief. A man servant of his absconded with a considerable quantity of valuable property belonging to his master. Being apprehended, he was urged by Mallet to confess the reason of his infamous behaviour. "Sir," said he, "I have heard you and your friends so often talk of the impossibility of a future state, and that after death there was no reward for virtue, nor punishment for vice, that I was tempted to commit the robbery." "Well," replied Mallet, "but had you no fear of that death which the laws of your country inflict upon the crime?" "Sir," said the servant, looking sternly at his master, "What is that to you, if I had a mind to venture that? you and your wicked companions had removed the greater terror, why should I fear the less?"



KINDNESS TO BRUTES.

"A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel." This proverb is of old date, but there is nothing truer even at the present day. Kind and tender usage to dumb animals is one of the most distinguishing qualities of a good man: hard-heartedness and cruelty characterize a wicked man. There is not an exception to this rule. We can make allowance for sudden bursts of passion, or for strong and absurd prejudice; but we may be assured that the habitual and cold blooded persecutor of unresisting and defenceless animals, is bad at heart.

It is true that there is no express command enforcing the duty of humanity to the inferior creatures, in any part of the New Testament, but there is that which is fully to the purpose, and which comes home to our very business and bosoms. We are taught by our Saviour to regard the Divine Being in the character of a parent—as *our* Father—to observe the extension of his care, and his providence over all that are indebted to him for existence—to the very birds and to the flowers; and then we are taught to be merciful, as our Father who is in heaven is merciful.

ABSOLUTE POWER.

Who that has watched his own heart, or observed others, does not feel that man is not fit to be trusted with absolute, irresponsible power over men? It must be abused. The selfish passions and pride of our nature will as surely abuse it, as the storm will ravage, or the ocean swell and roar under the whirlwind. A being, so ignorant, so headstrong, so passionate as man, ought not to be trusted with this terrible dominion. He ought not to desire it. He ought to dread it. He ought to cast it from him, as most perilous to himself and others.

Absolute power was not meant for man. There is, indeed, an exception to this rule. There is one case, in which God puts a human being wholly defenceless, into another's hands. I refer to the child, who is wholly subjected to the parent's will. But observe how carefully, I might almost say anxiously, God has provided against the abuse of this power. He has raised up in the heart of the parent, a friend and a guardian. He has fitted the parent for this trust, by teaching him to love his child better than himself. No eloquence on earth is so subduing as the moaning of the infant when in pain. No reward is sweeter than that infant's smile. Thus God has fenced and secured from abuse the power of the parent; and yet even the parent has been known, in a moment of passion, to be cruel to his child. Is man, then, to be trusted with absolute power over a fellow-creature, who, instead of being commended by nature to his tenderest love, belongs to a despised race, is regarded as property, is made the passive instrument of his gratification and gain? I ask no documents to prove the abuses of this power, nor do I care what is said to disprove them. Millions may rise up and tell me, that the slave suffers little from cruelty. I know too much of human nature, human history, human passion, to believe them.



A TITLE TO DISTINCTION.

He who cannot see a brother, a child of God, a man possessing all the rights of humanity, under a skin darker than his own, wants the vision of a Christian.

To look unmoved on the degradation and wrongs of a fellow creature, because burned by a fiercer sun, proves

us strangers to that justice and love which characterise Christianity. The greatest of all distinctions, the only enduring one, is moral goodness, virtue, religion. Outward distinctions cannot add to the dignity of this. The wealth of worlds is not sufficient for a burnt-offering on its altar. A being capable of this, is invested by God with solemn claims on his fellow-creatures. To exclude millions of such beings from our sympathy, because of outward disadvantages, proves that, in whatever else we may surpass them, we are not their superiors in Christian virtue.



THE TRUE MOTIVE.

The first question to be proposed by a rational being is, not what is profitable, but what is right. Duty must be primary, prominent, most conspicuous, among the objects of human thought and pursuit. If we cast it down from its supremacy, if we inquire first for our interests and then for our duties, we shall certainly err. We can never see the right clearly and fully, but by making it our first concern. No judgment can be just or wise, but that which is built on the conviction of the paramount worth and importance of duty.

In seeking and adhering to the right, we secure our true and only happiness. All prosperity not founded on it, is built on sand. If human affairs are controlled, as we believe, by Almighty rectitude and impartial goodness, then to hope for happiness from wrong doing, is as insane as to seek health and prosperity, by rebelling against the laws of nature, by sowing our seed on the ocean, or making poison our common food.



LOVE OF THE WORLD.

There is nothing to be gotten by the world's love; nothing to be lost (but its love) by its hate. Why then should I seek that love that cannot profit me, or fear that malice that cannot hurt me? Let it then hate me, and I will forgive it; but if it love me, I will never requite it. For since its love is hurtful, and its hate harmless, I will condemn its hate, and hate its love.